

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك

Correct Sehri Times Explained

by Your Sinful Brother,
Ali Hussain

When finished reading, please pass this booklet onto
someone else so their Fasts may also be saved.

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك

بسم الله والحمد لله والصلاة والسلام على سيدي رسول الله

اعوذ بالله السميع العليم

و رب العرش العظيم

و رب السموت والارض

و رب محمد صلى عليه وسلم

من الشيطان الرجيم

بسم الله الرحمن الرحيم

Allāh – beginning with the name of –
the Most Gracious, the Most Merciful.

Infinite Salutations be upon the Best of Creation,
the Leader of all the Prophets, the Most Beloved to Allāh,
the Most Learned in Creation, the Final Messenger

Sayyidnaa **Muhammad** صلى الله عليه وسلم

and upon His Blessed Companions and Blessed Family.

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك

As we all know, fasting is a worship which has been made compulsory upon all the Believers. This is a fact none can deny.

Our Sublime Lord tells us:

O People who Believe! Fasting is made compulsory for you, like it was ordained for those before you, so that you may attain piety.¹

Fasting is such an act of Worship; it is only between a person and his/her Lord. Allāh says in a *widely narrated* Hadīth e Qudsi:

"...He has left his food, drink and desires for My sake. The fast is for Me. So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times."

The Messenger of Allāh ﷺ said, "Allāh said:

'All the deeds of Adam's sons (people) are for them, except fasting which is for Me, and I will give the reward for it.' ..."²

Fasting in the month of Ramadān is one of the key foundations of our religion. Therefore, as with Salah, it is Fard (compulsory) to know the timings of Salah; when each Salah begins, when it ends, etc. We must also know and educate ourselves about the FARA'ID (compulsory Acts and Prohibitions) and also the WAJIBAT (Necessary Acts and Prohibitions) of such compulsory worships.

¹ Qur'ān 2:183

² Sahih Bukhari, Volume 3, Book 31, Number 128

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Also, it is FARD upon every believing male and female to know the FARA'ID and WAJIBAT of Fasting; when it begins, when it ends, etc. Therefore, it is vital that this booklet is read in order to fulfil the obligation of knowing the correct Sehri timings.

In Shā Allāh, by the grace of Allāh, and with the help of His Final, Most Beloved and Noble Messenger ﷺ, the Sehri timing issue will be explained within this booklet and In Shā Allāh all doubts and confusions relating to this topic will be cleared.

May Allāh grant me the ability of writing & following the truth and may Allāh give you (the reader) the honour of reading and following the truth. Ameen thumma Ameen Yā Ra'hīmān!

Firstly, this is an issue which arises in the Summer days, specifically in the countries in the Northern Hemisphere (above the Equator).

In Islām, Fajr time begins at Subh Sadiq, or in English "True Dawn".

In the final Divine Book, Allāh has told us the definition of true dawn.

Going to your wives during the nights of the fast is made lawful for you; they are coverings for you and you are coverings for them; Allāh knows that you were deceiving yourselves (in this respect), so He accepted your penance and forgave you; so cohabit with them and seek what Allāh has destined for you - and eat and drink until the white thread becomes distinct to you from the black thread at dawn - then complete the fast till nightfall; and do not touch women while staying in seclusion for worship in the mosques; these are the limits imposed by Allāh, so do not go near them; this is how Allāh explains His verses to mankind so that they may attain piety.³

The following is the main part of the verse we need to analyse:

...and eat and drink until the white thread becomes distinct to you from the black thread at dawn - then complete the fast till nightfall...

From this Ayah, we can see that dawn is at the "*White Thread*".

NOTE: This is the main Ayah that we must analyse, every single word.

³ Qur'an 2:187

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Our Noble Prophet ﷺ explained this Ayah by saying:

*"...**That verse means the darkness of the night
and the whiteness of the dawn.**"* ⁴

The great 'Ulamā have written (using the Hadith above),
"white thread" indicates the white thread of light on the Horizon.

HORIZON:

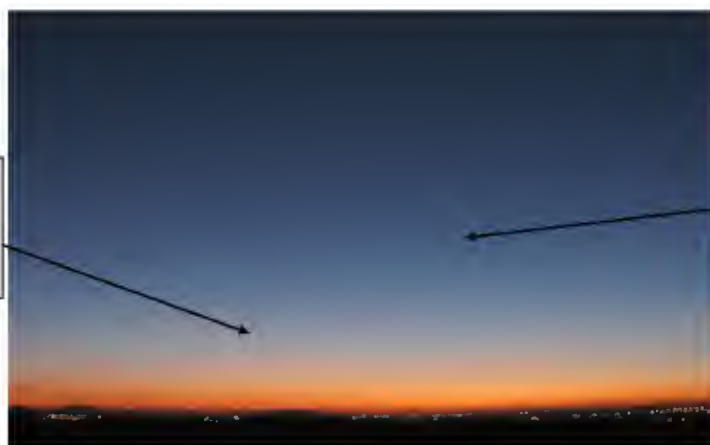
Where the sky and the land meet,
according to the observer's perspective.

[For example, this is very easy to see on a beach. The point where you can see the Sky and the Land meet; that is called the Horizon.]

To give a bit of background on white light on the horizon; as we know, the Sun is an EXTREMELY bright object, and gives out A LOT of light. Even when the sun cannot be seen, the light can still be seen.

⁴ Sahih Bukhari, Volume 3, Book 31, Number 140

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك



The sun
clearly isn't
visible

But the
light can
still be seen

If we study this picture, the Sun clearly can't be seen yet there is light.
[The picture above is a very good representation of what dawn is like].

The light refracts through the horizon, giving us DAWN.

The image above also represents what is known as "Twilight" or "Dusk".

When the Sun is setting (going down) in the Western Horizon, that is known as DUSK. When the Sun is rising from the Eastern Horizon (coming up), that is known as TWILIGHT.

Twilight has different stages which will be discussed later.

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The images below represent light refracting through the Horizon.



As you can see, the sun is not physically visible but the light still refracts and that light is visible. This is called "TWILIGHT".

From this light, we take our 'Ishā and Fajr timings.

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As we live in Urban areas, the Horizon is very difficult to see due to buildings being in the way. They interfere with a clear view of the Horizon. Therefore, to actually witness the Subh Sadiq [True Dawn], one would need to go to rural areas such as the countryside or deserts, where there is less interference of buildings.

Please read the following pages slowly and carefully as they contain Scientific as well as Astronomical terms.

May Allāh grant us the ability to understand this,
for sake of His Most Beloved ﷺ.

Wa Maa Tawfi'qi Illa Billāh

The Correct Timing (based on degrees)

The real question is:

AT WHICH DEGREE DOES THE SUN NEED TO BE BELOW THE HORIZON, FOR IT TO MEET THE REQUIREMENTS OF SUBH SADIQ [TRUE DAWN]?

This basically means “how many degrees below the Horizon does the Sun need to be, for it to be the end of Sehri time?”

The Meaning of a 'Degree'

The ‘degrees’ represents how many degrees the centre of the Sun is below the Horizon. For example, "14 degrees" means the centre of the Sun is -14 degrees below the Horizon.

Now, currently, many Masājid are calculating Sehri times based on the theory that Subh Sadiq is somewhere at 12 degrees, 15 degrees, etc. Using the 15 degree calculation, the Sehri timings will be much later than they should be, for the duration of Ramadān Mubarak.

Going back to the Ayah, in which Allāh tells us how we should fast:

...and eat and drink until the white thread becomes distinct to you from the black thread at dawn - then complete the fast till nightfall...

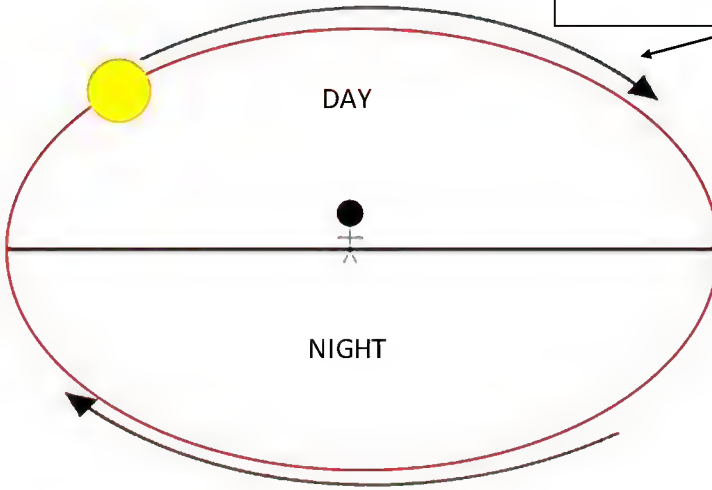
The highlighted part indicates that Allāh is telling us (in summary):

"You must complete the fast for the entire day,
from Dawn, to Sunset".

This also indicates that with the actual timing, there is no compromising between different times as the actual True Dawn can only occur at one time (this is explained in detail later).

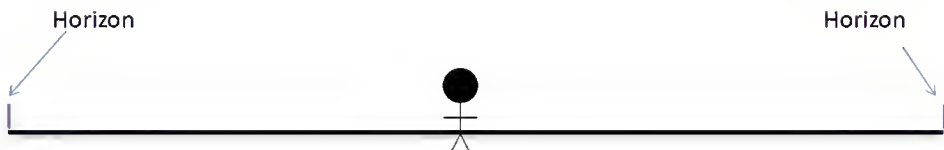
NOTE: Many of us are taught in schools that the Earth rotates around the Sun, but the following diagrams show the Sun's path ACCORDING TO THE OBSERVER'S PERSPECTIVE. Meaning, when we look at the Sun, it looks like as if it's moving around us.

The diagrams below show the path of the Sun.

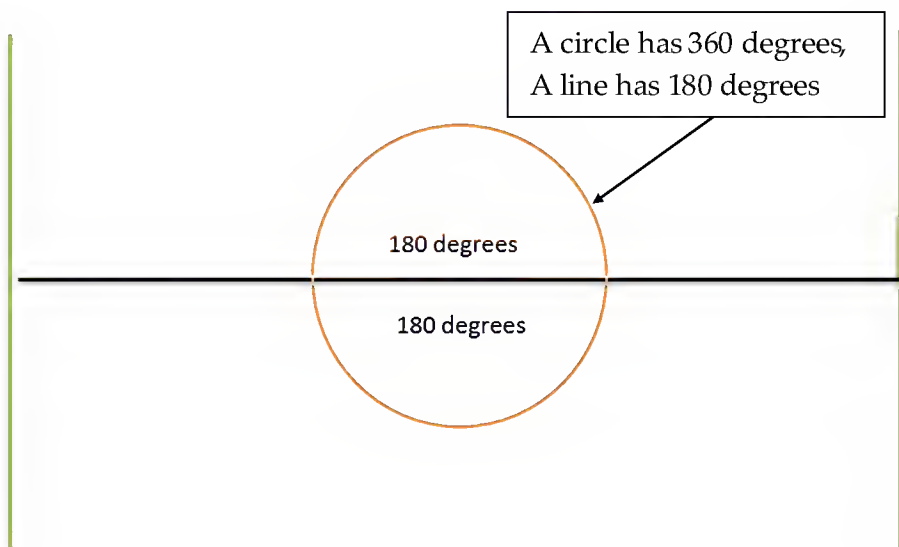


On an average day, the Sun travels on this course CLOCKWISE.

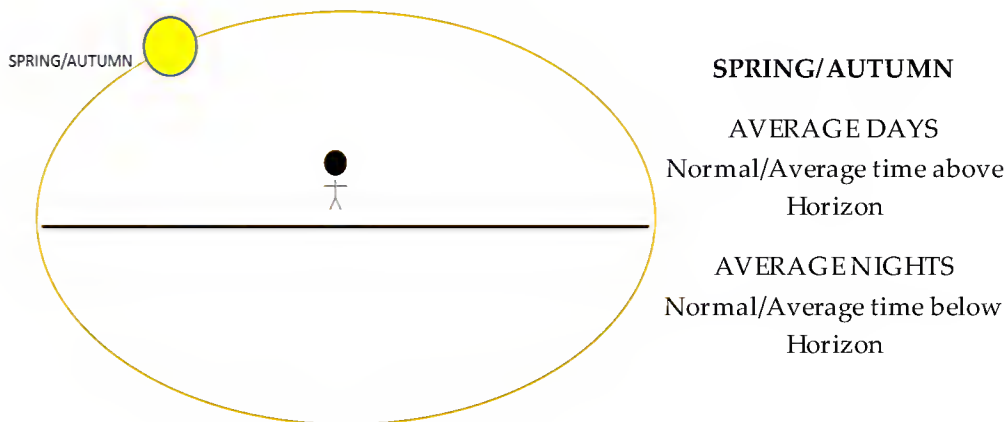
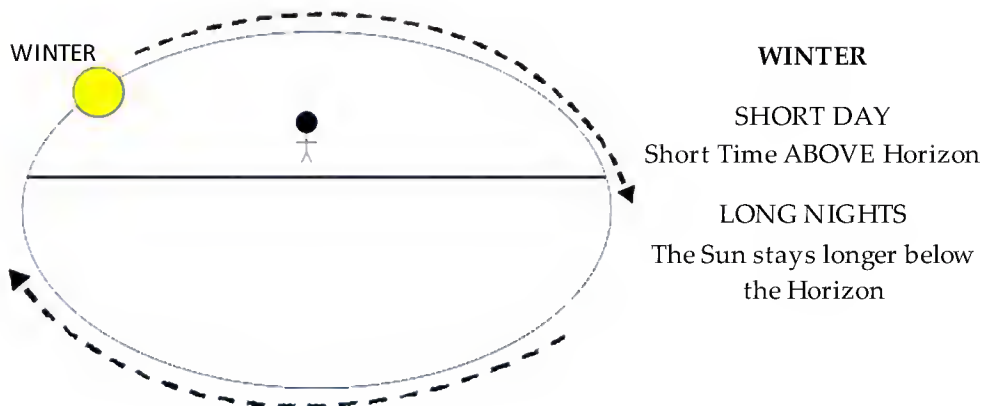
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RELATIVE TO OBSERVER



سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك



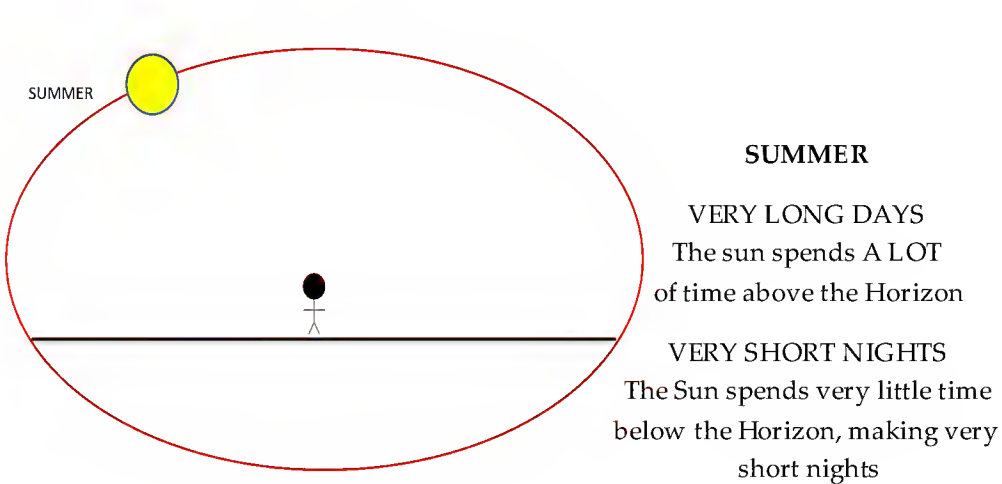
سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك

In these Spring/Autumn nights, this is where the day and nights are usually the same length, with small differences.

Example:

14 hours of day (Sun is above the horizon for 14 hours)

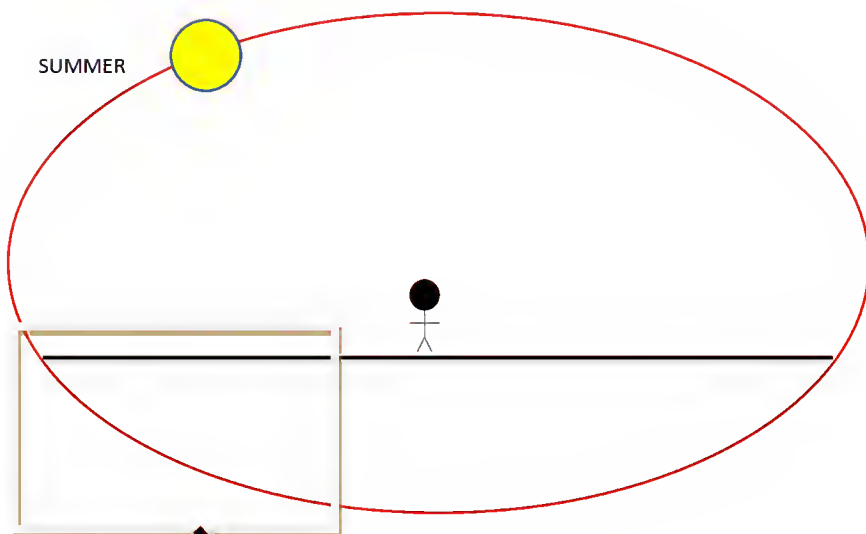
10 hours of night (Sun is below Horizon for 10 hours)



This is the diagram we need to analyse.

(please turn over)

سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك



(Magnified)



This is the direction the Sun will travel

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The sun will travel from NIGHT (shown in the diagram), through the ASTRONOMICAL TWILIGHT, through NAUTICAL TWILIGHT, through CIVIL TWILIGHT until SUNRISE, then continuing its course throughout the day. (refer to diagram)

All scientists, astronomers, and observatories have agreed, that:

**TRUE DAWN occurs when the Sun is
-18 degrees BELOW THE HORIZON.**

As seen in the diagram, -18 DEGREES is when TRUE DAWN occurs.

Even our great 'Ulamā of the past [*may Allāh have mercy upon them all*] have agreed upon, that Subh Sadiq [True Dawn] occurs when the Sun is 18 degrees below the Horizon. This is an issue which our Salaf (Pious Predecessors) have never differed in.

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Going back to the Ayah...

...and eat and drink until the white thread becomes distinct to you from the black thread at dawn - then complete the fast till nightfall...

and also analysing the diagram, a conclusion can be made that:

SUBH SADIQ OCCURS WHEN THE SUN IS
-18 DEGREES BELOW THE HORIZON.

As it is very clear that the First Light appears at -18 degrees.

So according to the Ayah, as soon as First Light appears, Sehri ends.

This happens at -18 degrees so this is when Fajr begins and Sehri Ends.

Refutation of 12 and 15 degrees SEHRI timings

NOTE: 15 degree timings are usually around 2-3am

NOTE: 12 degree timings are usually around 3am and later

The diagram shown is a very clear established fact. This is accepted amongst the Scientific Scholars as well as the Islamic Scholars (names mentioned at end of Booklet).

Using the diagram, it is clear that using 12 degrees or 15 degrees for the Sehri timings is wrong.



The diagram shows, that TRUE DAWN occurs when the middle of the Sun crosses -18 DEGREES (Astronomical Twilight).

If we were to take the theory of 15 degrees and compare it to the diagram, we can clearly see that light is already visible on the horizon. Remember, we must follow the ayah:

...and eat and drink until the white thread becomes distinct to you from the black thread at dawn - then complete the fast till nightfall...

The Ayah states "...becomes distinct...", therefore we must stop eating as soon as the WHITE LIGHT APPEARS.

How can Subh Sadiq occur at -15 degrees when the first light appears at -18 degrees? This is impossible; hence using 15 degrees is incorrect. The same applies to -12 degrees which comes later than -15 degrees.

The position of the Reviver of the Last Century, the Imam of the Pure and Pious, the Mujāhid of the Ahle Sunnah, 'Alaa Hazrat Imam Aḥmad Razā Khān [*May Allāh have mercy on him*] is clear as he refutes the 15 degree position and say **that thousands of observations are witness that the Subh Sadiq begins when the sun is 18 degrees below the horizon.** [Al Fataawa al Rizawia Volume 10 page 577]

A point which is worth mentioning; our Imam, 'Alā Hazrat, Imām Aḥmad Razā Khān, whom all the Ahle Sunnah have accepted as their Imam, has clearly said that Sehri time begins at -18 degrees. So in reality, there shouldn't even be any disagreements or Iktilāf as we've accepted Sayyidnaa 'Alā Hazrat as our Imām, and that same Imām has given us a very clear ruling regarding this issue.

We claim to wholeheartedly follow the Imām, yet when it comes to Sehri timings, we disagree with him? This is something which those people who reject the 18 degree timings must think about.

Can there be Ikhtilāf (difference of opinion) in this issue?

With regards to Fiqhi issues (issues of Jurisprudence), it is well known that there can be differences of opinions. Some may say within this issue (of Sehri timings) there can be multiple valid opinions.

Firstly, we must remember that in Deen, a matter can only be an issue of Ikhtilāf IF all conflicting opinions have strong evidences supporting them. We should also remember, an opinion can only be valid if it's backed with solid evidences (mainly from Qur'ān & Sunnah). For example, in the 'Hanafi Madhab, the time of Zuhr Salah begins at one shadow length⁵. (This is backed by many, many Ahadith)

If someone was to say "Zuhr time begins at 2 shadow lengths", this person must provide evidence for this claim. As there is absolutely no evidence supporting this claim, we know that it is invalid.

However, just because this is a Fiqhi issue, can we take this person's opinion as valid? No, we cannot – because this opinion has absolutely no evidence and is quite absurd. Therefore, we cannot just turn this into an issue of Ikhtilāf as the other (conflicting) opinion is too weak.

Likewise, the 'Ulamā have stated that the other formulas (15 or 12 degrees) have been considered invalid as these opinions are too weak. Al'hamdulillāh, there are strong evidences supporting the -18 degree timings and some evidences are presented on the following pages.

⁵ When calculating the Salah times for Zuhr and 'Asr, we primarily use shadows. "One Shadow" means when the length of the shadow is the same as the length of the object. For example, if on a sunny day, we were hold a 1 metre stick and stand it up, this stick would have a shadow. As soon as the shadow of that stick becomes 1 metre, we know that Zuhr time has begun.

Proof of Astronomical Twilight/Subh Sadiq/True Dawn being at -18 degrees

Many of our 'Ulamā of the past have all agreed, that when the Sun is -18 degrees below the horizon, that is when Subh Sadiq occurs and Sehri time ends. Here are some evidences from great 'Ulamā:

Allamah Abu Rayhan Al Birooni (d:440 Hijri, 1048AD): "When the sun descends to 18 degrees below the horizon in the East, that is the commencement of Fajr (Subah Sadiq)."⁶

Shaykh Abul-Hasan As-Soofi (demise 376 AH) has also stipulated the formula of 18 degrees.⁷

Abu Raihaan Bairooni (demise 440 AH) stated, "When the depression of the Sun below the eastern horizon is at 18 degrees it is the time of Tuloo'-ul-Fajr (i.e. Dawn) and when the sun is at a depression of 18 Degrees in the west this is the time of the disappearance of Twilight."⁸

The great astronomer Battani (demise 317 AH) has shed light on this matter in detail. He writes, "If you wish to calculate the angle of Tuloo'-ul-Fajr (dawn) and the disappearance of (Astronomical Twilight) then place the angle at a depression of 18 Degrees."

(It's worth noting that the above 3 evidences are from 'Ulamā who were lived within the first 500 years of the Islamic Calendar, showing that this formula [-18 degrees] wasn't just invented in the last century.)

⁶ Al Qanun Al-Mas'udi, vol 2, ch 8, heading 13

⁷ Taqdeer Mow'idi Salaah-til-Fajr wal-Isha Page 20

⁸ Al-Qaanoon Al-Mas'udi

Abul-Hasan Ali Al-Aslami (astronomer – demise 693 AH) also stipulated the 18 Degree rule.⁹

Sahibzadah Mufti Iqtidaar Ahmad Na'eemi writes, "After sunset when the Sun goes 18 Degrees below the horizon then 'Ishā begins and Shafaq (twilight) disappears. When the Sun reaches 18 Degrees below the horizon before sunrise then Subh Saadiq occurs."¹⁰

"In modern times, astronomical twilight (18 degrees) has come to be widely used for the determination of 'ishā and fajr times...."

(Astronomy of Islamic Times for the Twenty-first Century)

The University of Islamic Sciences in Karachi have unanimously agreed that Fajr begins (and Sehri ends) when the Sun is -18 degrees below the Horizon.

These are only a few evidences amongst many other proofs supporting the -18 degree timings.

⁹ Taqdeer Mow'idi Salaah-til-Fajr wal-Isha Page 20

¹⁰ Tafseer Na'eemi Volume 15 Part 15

Scientific Proofs and Evidences

- **Beginning of morning astronomical twilight / End of evening astronomical twilight.**

The beginning of morning astronomical twilight and the end of evening astronomical twilight occur when the zenith distance of the centre of the Sun's disk is 108° .

Daily sequence of events	Z.D.	Dep.	Illumination conditions (Ignoring the effects of moonlight)
Beginning Morning Astronomical Twilight	108°	18°	Sixth magnitude stars are no longer visible to the naked eye under good conditions

Both of these are found on *HM Nautical Almanac Office*
(<http://astro.ukho.gov.uk/nao/miscellanea/twilight/>)

"**Astronomical twilight** – when the Sun's centre is 18° below the horizon, is when it is truly dark and no remnant of the Sun's afterglow can be seen."

-*Greenwich Observatory*

(<http://www.rmg.co.uk/explore/astronomy-and-time/time-facts/lighting-up-tim>)

(Again, these are just a few amongst many evidences.)

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The Ease of Sehri Times being at -18 Degrees

Our Master, the Best of Creation, the Imam of All the Prophets,
the Coolness to our Eyes, the Grand Intercessor on Qiyāmah,
the Leader of Jinn and Mankind,

Sayyidnaa wa Mawlanaa **Mu'hammad** صلى الله عليه وسلم has said:

"Create ease for people, do not create hardships."

Now with regards to fasting, people may think shortening the Fast will create ease for them; but we CANNOT shorten the fast (this will be explained later).

The ease in using the 18 degree ruling is that; for the duration of the Blessed Month, Sehri time will be around 1.15am.

Following this, we can:

- Pray Taraweeh Salah
- Come home
- Eat Sehri straight away
- Pray Fajr around 1.25am
- Sleep by 2am

This is much easier, quicker and will save your fast as well as your prayer. However; coming back from Taraweeh, having a nap for an hour, then getting up, then eating, then praying Fajr, then sleeping - all of this is quite a challenge as waking up in the middle of the night difficult as it is. Therefore, the 18 degree Sehri timings are much easier as your sleep will be complete, your Fasts will be safe and Salah can easily be read.

No Compromising in Sehri Times

Al'hamdulillāh, now that the 18 degree formula has been proven, this is both scientifically and Islamically the correct method of calculation for Sehri. Allāh Almighty has discretely told us to fast from True Dawn, to Sunset, i.e. You must fast the whole day.

Also, Allāh tells us what we should do if we are ill or travelling.

For a certain number of days only; so whoever is sick among you, or on a journey, the same number in other days; and those who do not have the strength for it must give a redemption by feeding a needy person; so whoever increases the good of his own accord, it is better for him; and fasting is better for you, if only you realise.¹¹

Allāh, the Most Wise, tells us that if you are under any difficult circumstances, you must fast in other days to make up those fasts or feed a poor person.

Now with Prayer, it's different. When travelling, you're allowed to shorten your prayers. You're allowed to read:

- Fajr
- Only 2 Fard (2 Sunnah become Ghair Muakiddah [Optional])
- Zuhr
- Only 2 Fard (Instead of 4 Sunnah, 4 Fard and 2 Sunnah)
- Asr
- 2 Fard (Half of 4 Fard)
- etc

¹¹ Qu'ran 2:184

This means that with Salah, the Raka'ats can be decreased, so the actual duration can be decreased (with Salah).

When it comes to Fasting, things are different. Allāh didn't say "Half your fast when you're ill" but Allāh says "Make up the missed fasts in different days" or "feed a needy person".

This shows, that the timings of the Fasting are extremely important and they CANNOT be shortened. Even if there is a 2 minutes difference (e.g. someone was to eat food 3 minutes after Sehri), then that person's fast becomes invalid and it is WAJIB to repeat that fast.

This tells us that the duration of any Fast can never be shortened, and the fast must be kept for the entire day. Even if there is a few minutes difference, the fast is Invalid.

This makes this issue of Sehri timings a very important matter.

The Main Problem

The main issue is, the Sun doesn't even go below -18 degrees in these Summer days. This can even be observed in the streets (as there will always be light in the Western horizon).

This shows that ASTRONOMICAL TWILIGHT never really ends and there is a constant twilight, therefore, according to the opinion of the great Imām, Abu 'Hanīfah [*May Allāh have mercy upon him*], there is no night (and no 'Ishā time).

We must also remember, when there is the constant light in the West, the East is completely dark. The Sun takes the course of RISING from EASTERN HORIZON and SETTING in the WESTERN HORIZON.

So from this, our great Islamic Scholars of the Past and Great Muslim Astronomers have given us the NISF-UL-LAYL (HALF NIGHT) formula. The Nisf-UI-Layl formula is:

"As there is no night, Sehri time ends when the light reaches the Eastern horizon. This occurs after HALF OF THE NIGHT".

From this, Sehri time ends immediately at the time of HALF NIGHT.

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To work out half of the Night...

$$\frac{(\text{Difference between Sunset and Sunrise})}{2} = x$$

$$(\text{Sunset time}) + x = \text{TIME OF HALF NIGHT}$$

To break this down...

1. Calculate the time difference between Sunset and Sunrise
2. Half the total (Divide by 2) and this will give you a number (x)
3. Add x to the Sunset time & this will give the time of half of the night

Example

Sunset time: 21.30pm

Sunrise time: 6.30am

The difference between Sunset and Sunrise is 9 hours.

Half this number ($9/2 = 4.5$ hours)

[4.5 hours is equivalent to 4 hours 30mins]

Add 4 hrs 30mins to Sunset time and this will give you the time of Half Night.

$$21.30 + 4 \text{ hours } 30\text{mins} = 2\text{am}$$

Hence HALF of the NIGHT is 2AM (according to this example).

Proof of Nisf-ul-Layl

The Mufti of Qaazaan, Imam Haroon Hanafi (demise 1306 AH) writes, “Indeed Ash Shafaq (twilight) disappears from the side of setting. What remains on the other side and towards the place of sunrise after the Sun has reached the line of midday while in its depression under the Horizon will be classed as morning. This is why eating Sehri after Nisf ul Lail (middle of the night) is forbidden.”¹²

Khwaja of ‘Ilm and Fann, Khwaja Allamah Mozaffar Hosayn Ridhwi states, “But after Nisf ul Lail (half of the night) Tuloo’ ul Fajr (beginning of Fajr) occurs. Therefore that action which is necessary to complete before Tuloo’ ul Fajr must necessarily be carried out prior to Nisf ul Lail.”¹³

The leading Mujaddid, Imām Aḥmad Razā [*May Allāh shower mercy upon him*] states, “Ash-Shafaq Al-Abyadh (astronomical twilight) remains until half the night and it (i.e. the astronomical twilight) does not yet set when As- Subh As-Saadiq (dawn) breaks from the East. ‘At exactly half the night, the depression is at 18 Degrees or even less than that 3. This is enough for the appearance of whiteness.”¹⁴

These are just a few evidences amongst many other evidences which have been given by our great Imams of the Past. [*Allāh bless them all*]

¹² Naadhoorah tul Haqq Page 172

¹³ Tahqeeqaat Imam e ‘Ilm o Fann Page 367

¹⁴ Fataawa Ridhwiyyah Volume 10 Page 623- 624

When is 'Ishā?

The main problem which we have, as residents living in the UK, is that in these days (May, June, July) there is no night. Islamically the definition of night (according to 'Hanafī Madhab) is

"Until the last thread of light has disappeared from the Horizon".

According to the great Imām, Hazrat Abu 'Hanīfah [*may Allāh have mercy on him*], the time for 'Ishā Salah begins when **ALL** the light disappears from the Horizon. As they had the very strong and reliable opinion that it should be **COMPLETELY DARK** for 'Ishā.

However, the greatest Imām (after Imām Abū 'Hanīfah), is Imām Mālik [*may Allāh have mercy on him*]. According to Imām Mālik, 'Ishā time begins when the **RED LIGHT DISAPPEARS**. (40 minutes after Maghrib).

NOTE: Both of the Great Imams have evidences for their rulings and because this is a Fiqhi Issue - there can be a difference of opinion.

So, according to the 'Hanafī Madhab, technically there is no 'Ishā time. But in the Maliki Madhab, there is always 'Ishā time.

So the 'Ulamā have said:

**"Under necessary circumstances, if it will save confusion,
we can take rulings from different Imams,
as they are all correct (with their own evidences)."**

Therefore, the great 'Ulamā of Europe have said, we follow Imām Mālik on this issue so there is an 'Ishā time. This 'Ishā time occurs around 40 minutes after Maghrib and this is when 'Ishā can be prayed.

Safety of Fasting at 18 degree timings

NOTE: Please read this part of the booklet very carefully.

There is one fact which NOBODY can deny. That is:

**TO STOP EATING SEHRI AT AN EARLIER TIME IS SAFER AND
THE FAST IS MORE LIKELY TO BE SAVED AND ACCEPTED.**

Now, I ask you as the reader, what is more safer? Fasting at a later time (which is doubtful) OR fasting at an earlier time, (approx. 1 hour earlier) and knowing your Fast is accepted, in regards to Sehri time.

They say, "BETTER SAFE THAN SORRY", and fasting at 18 degree timing is indeed much safer compared to the other times.

We're all going to fast for 29 or 30 days (depending on moon sightings) so what's the harm in fasting an extra hour earlier for safety?

Many complain that "An extra hour is difficult". We need to realise, for the average person, 18-19 hours fast is not too difficult. Once you've eaten Sehri, the only times you'll feel thirsty is when the food is digesting and even that happens around a few hours after Sehri. Then after that, you don't really feel anything.

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One thing we must keep in mind, we are living in the End of Times. Qiyamah is extremely close now and Falsehood is everywhere. So, it's not surprising that many people are doing Sehri at the wrong times.

If you are still in doubt about the 18 degree timings, ask those people who follow 15 degree timings to prove their method of calculation Sehri times from one of the great Scholars of the Past. You'd be surprised at their response.

In Shā Allāh, with the help of the Most Beautiful Messenger ﷺ the Sehri timing issue will now have been understood and cleared.

If you have any questions or queries regarding this issue, feel free to inbox me on my Facebook account or contact me via email;

Facebook: **Ali Hussain**

(my profile picture is of the Blessed Green Dome)

Email: **786-ali@live.co.uk**

In Shā Allāh, please get an 18 degree timetable for your city and follow the Sehri timings which can be found on those 18 degree timetables.

18 degree timetables can be found at the following website:

www.islamicacademy.org

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In Shā Allāh, to get an 18 degree timetable for your city, follow these steps:

1. Go onto www.islamicacademy.org
2. Click on "Salat Timetables" located on the left (under 'Sevices')
3. Click on "United Kingdom UK"
4. Then select your city
5. Download the PDF
6. Use the English date to find out the Sehri time for each day during Ramadan Mubarak.

May Allāh forgive me if there were any mistakes, all good is from Allāh and His Beloved ﷺ.

May Allāh guide you, your families, your friends and all the Ahle Sunnah to follow the correct Sehri timings.

May Allāh forgive us for any shortcomings we've had, are having or will have.

May Allāh grant us the true honour of being
in the Jaloos of Jannah on Qiyamah,
which will be lead by the Most Highest in Creation,
Sayyidnaa Sul'tān ul Ambiyaa, Ra'hma-talil-Ālameen,
Sayyidnaa **Muhammad** ur RasoolAllāh ﷺ.

Ameen, for the sake of Your Most Beloved Oh Allāh!

ﷺ ﷺ ﷺ
عليه وسلم عليه وسلم عليه وسلم

Afterword

Al'hamdulillāh, the reason as to why this booklet was compiled, is because many 'Ulamā have started to ask Masjid Committees, Imams, etc to change their timetables to the correct, 18 degree timings. However, many of those 'Ulama only speak Urdu, and much of our Sunni Youth don't understand Urdu.

Also, many of us are most probably confused as we've heard 'this' person say this, and 'that' Allama Saab say that, so Al'hamdulillāh with the grace of Allāh and help from His Most Beautiful Creation ﷺ, this humble author managed to write this booklet, from both an Islamic and Scientific view, to clear all doubt.

Also, the actual book "Shams Ul Anwār" is an extremely in-depth book on this issue and is in English. However, this book is over 100 pages long and is primarily for the 'Ulamā. We all know not many people (from the public) would read a 100+ page book from cover to cover, so for all the general public of the Muslim Ummah, this humble attempt of an explanation was compiled so the issue can be explained in a short, concise, straight-to-the-point booklet.

So, we are all going to be fasting for 29 or 30 days and these fasts are going to be 18-19 hours long (that's at least 522 hours of fasting!). If this is the situation, why should we follow a doubtful time, potentially make all those fasts go to waste and make it wājib upon ourselves to repeat all those fasts, when we can keep it an hour earlier (at approx 1.15am for the full month) for safety and know that you did Sehri at the right time, even if it was earlier.

These timings are much safer than the other timings, and our fasts are guaranteed acceptance (with regards to timings) if these earlier times are followed.

Please, for the sake of Allāh and His Beloved ﷺ take heed of the advice given in this booklet and especially the advice given by the truthful Great 'Ulama in the UK.

Please, if you haven't already; change your timetables to the 18 degree timings so your fasts may be saved. The month of Ramadān is a month which carries countless blessings.

It is the only month which Allāh mentions by name in the Qur'ān:

The month of Ramadān in which was sent down the Qur'ān - the guidance for mankind, the direction and the clear criteria (to judge between right and wrong); so whoever among you witnesses this month, must fast for the (whole) month;...¹⁵

How unfortunate would it be if we witnessed this month, yet all of our fasts were invalid due to us following the incorrect Sehri times.

So please, obtain your timetables from the mentioned website and follow it so our fasts may be saved in this great time of trials and tribulation.

This booklet was compiled by your sinful brother, Ali Hussain.

2nd Edition – Sha'abān 1436

¹⁵ Qur'ān 2:185

Sources

Majority of this Booklet has been written under two sources:

1. Speeches given by the great Shaykh and Guide,
Qibla Mufti Muhammad Ashfaaq Qadri Chishti Saab (Nottingham)
[may Allāh preserve them]
2. The Book "Shams Ul Anwār" which is a very in-depth 100+ page
book on this Issue written by Qibla Mufti Shams ul Hudā
[may Allāh preserve them]

The book 'Shams Ul Anwār' is the first book which by the grace of Allāh, has been released and the book has been endorsed by many Great Ulamā around the globe.

By the grace of Allāh, these are two Great 'Ulamā amongst many 'Ulamā who are now advising people, Masājid and Mosque Committees, to change their timetables as the 18 degree timing has been proven with both Science and Islamic Sciences.

Names of Great ‘Ulamā who have endorsed this viewpoint of Sehri Timings

Many ‘Ulamā have endorsed and supported this viewpoint and have testified to its accuracy. Amongst them are:

- Khwaja e Ilm o Fann, Imam Hayat o Tawqeeet, Khwaja Mozaffar Hosayn Sahib
- Mohibb-e- Mokarram Allamah Zafar Mahmood Farashwi,
- Allamah Sajid-ul-Qadri,
- Allamah Mufti Ashfaaq Ahmad Ridhwi,
- Allamah Mufti Nizamuddeen,
- Allamah Mohammad Waseem Attari,
- Allamah Hafidh Ibrahim German,
- Astonomer – Moulana Mohammad Imran Attari,
- Allamah Saqib Iqbal Shaami,
- Azeezam Moulana Hafiz Muhammad Omar Khan and others
- Expert of Astronomy, ‘Allamah Qadhi Shaheed Alam (Daama Dhilluhul ‘Aali) Bareilly Sharif, India
- Hadhrat ‘Allamah Mufti Moneer-uz- Zamaan Chishti Sahib
- Allamah Mohaddith Mufti Mohammad Haneef Ridhwi Sahib Qiblah
- Mufti e A’dham Rajasthan Hadhrat Mufti Ashfaaq Hosayn Sahib
- Mufti Moneer uz Zamaan Sahib (Pakistan)
- Allamah Mufti Mohammad Ashfaaq Sahib Qiblah Ridhwi (Faisalabad Pakistan)

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- Allamah Mufti Abdul Waajid Sahib Qiblah (Noori Masjid , Amsterdam, Holland)
- Allamah Mufti Shabbeer Mohammad Khan Sahib (Darululoom Ishaaiyyah, Rajasthan, India)
- Allamah Mufti Mohammad Alamgeer (Darululoom Ishaaiyyah, Rajasthan, India)
- Allamah Mufti Aal Mustafa Misbahi (Head of Iftaa Jami'ah Amjadiyyah, Ghosi, India)
- Allamah Mohammad Saadiq Siyalwi Sahib Qiblah (Kamaaliyyah, Pakistan)
- Allamah Mufti Irshaad Ahmad Ridhwi (Kamaaliyyah, Pakistan)
- Allamah Mufti Qadhi Shaheed Alam Sahib (Jami'ah Nooriyyah, Bareilly Sharif, India)
- Allamah Mohammad Yusuf Peerzada
- Allamah Zaahid Hosayn Shah Sahib (expert in astronomy, Pakistan)
- Allamah Badr ul Qadiri (Den Hague, Holland)
- Allamah Mufti Shafeeq ur Rahmaan Sahib (Amsterdam, Holland)
- Allamah Saadiq Dhiyaa Sahib (Birmingham, England)

[May Allāh Preserve them All]

These scholars are only a few amongst a growing number of 'Ulamā who are endorsing the -18 degree formula.

I would like to say JazākAllāh Khair to the honourable Shaykh and Guide, my teacher, Ustad ul 'Ulamā, Qibla Huzeer Mufti Muhammad Ashfaaq Qadiri Chishti who MāshāAllāh has spent many hours doing research into this issue, giving many talks, addressing various

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committees and accompanying Qibla Mufti Shams Ul Huda Saab on the path of rectifying the Sehri times.

We plead to Allāh to bless Mufti Ashfaaq Saab,
may Allāh grant them a long life filled with Blessing,
may Allāh grant them good health,
may Allāh bless their family,
may Allāh grant them a high rank in Jannah,
and may Allāh grant them a place in Jannah,
next to the Most Beautiful Creation ﷺ .

Ameen, for the sake of all of your Prophets, Oh Allāh!
[Peace be upon them All]

I would like to say JazākAllāh to Mufti Shams ul Hudā Saab, who has spent years trying to tackle this issue. Fasting is a pillar of Islām; amongst the 5 pillars, Fasting the 3rd. MāshāAllāh, they too, along with Mufti Ashfaaq Saab, have tried to rectify the Sehri timings and now Al'hamdulillāhi Ta'ālā, many Masājid are changing their timetables to the correct, 18 degree timings.

May Allāh bless Qibla Mufti Shams Ul Huda Saab,
may Allāh bless their Family,
may Allāh grant them a high rank in Jannah,
may Allāh forgive them for all their shortcomings.

Ameen, for the sake of all of your Awliyā, Oh Allāh!

حسبنا الله ونعمل وكيلا ولا حول ولا قوة الا بالله العلي العظيم
و السلام عليكم و رحمة الله تعالى و بركاته